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876 All these things could be temporary inconveniences.[1] But the evil is more deeply rooted; for the educational principles are decisive in the rearing of the young Ukrainian generation. And in this field conditions are sad, as Pravda in an article of March 23, 1938 on the problems of Soviet schools confesses: "...Our network of schools of which the country can be proud, presents in its pedagogical division a scattered mass of teachers - individualists - and in the student division a mass of scattered classes which are joined purely mechanically by reason of their being under one roof. School as a collective, unified institution is /127/ unknown to the teachers, the children, the family or the Soviet public. And this is precisely the root of a great deal of misfortune... Only in a unified school body can the powerful force of public opinion as a regulatory and disciplinary-educational factor be created in the child's consciousness. Without it the pupils become lazy, break windows, call each other names, besmirch each other and with their boorish conduct demoralize not only themselves but the teachers as well... And then the family, the teachers, in fact even the various organs of the militia reproach each other, or they lay all the blame on the Komsomol, on the organizations of Pioneers and finally on the director of the school."

It must be admitted that the Bolsheviks lacked any kind of example as well as long years of experience in educating their youth according to the theories of Karl Marx and his numerous interpreters. From the beginning there were too few schools and too few teachers, and these shortcomings have even today not been removed. But the "success", as Pravda characterizes it, of the now twenty-year-old Bolshevik education, is primarily the result of the educational ideal

1[i.e., educational inadequacies; cf. pp. 131-132, Cat. 116--Analyst]

876 which consists of "training a human being technically so that, equipped with the latest achievements in science and technics and full of creative initiative, he would be able, within the framework of collective endeavor, to conquer nature, to utilize its treasures and its forces in the broadest sense for the benefit of society as a whole, which, consciously and systematically shall carry the struggle for the Communist ideal to its victorious conclusion." (75)

75. Silberstein and Yastrzembsky: System of General Education, Ukrainian Government Publication, 1929. Quoted by Richthofen: Bolshevik Science, page 53.

Where the main task of the school is to educate the perfect technical human being - not the righteous one - training must begin at the nursery school age. The four-year-old child is already told about scientific things, and five- and six-year-old children learn the secrets of politics, of the work /128/ process and of technics. The fairy tales told by grandmother are forbidden; in their place a Bolshevik decorated with medals tells about the success of the Five Year Plan. The Catechism and the Bible are replaced by the Lenin dogma in which "finding favor in the sight of God" is synonymous with meeting production figures. The school, too, is merely a tentacle of the polyp "production process". It has the special task of "reproducing qualified man power" - precisely in the sense in which a machine factory furnishes replacements for worn-out tools of production. (76) It is necessary to

76. Hessen S. and N.Hans: Fünfzehn Jahre Sowjetschulwesen, Langensalza 1933. Quoted by Richthofen, ibid., page 51.

rear human beings who will work with the precision

876 of a machine and who, like a machine, heedless of personal concerns, unencumbered by spiritual impulses will produce the maximum number of revolutions for as long a time as possible. Only when the entire production of the educational factories is standardized does the individual product adapt itself without friction to the process. If the education of children were left to the families as it was before, the entire experiment would be jeopardized from the beginning, the more so since the Soviet Union is still primarily an agrarian country. For this reason the Bolsheviks replace the irreplacable educational force of the family with children's and young people's homes. This has its advantages: family ties are loosened and finally severed, the poison of Ukrainian nationalism is staved off and God is eliminated.

Thus young people are reared, homines technici who "perform their tasks purely automatically like machines, devoid of any moments of emotion, detached from any family ties and from ethnic groups, free from religious prejudice, merely on the basis of a rationally determined plan. But the machine is cruel; it destroys and crushes everything that stands in its way, for it knows no feelings, no former merits, it does not perceive individual greatness. Everything that towers above the measuring rod of the official pattern is mowed down, has its head cut off".(77)

77. Richthofen: Bolshevik Science and Culture Policy, page 76.

000 /Facing page 128/ /A typical workers' settlement near Krivoy Rog. Everywhere around the industrial cities which have sprung up like mushrooms, such loam-huts are built as workers' cottages./A/Facing page 129/ /Richelieu Terrace in Odessa/A/129/

665 883 876 The head of the Komsomol, Kosarev, was justified in making the following statement at the

A [For plates, cf. pp. 222-223, category 11c - Analyst]

665 883 876 23rd International Youth Day in Moscow in 1937: "Never in the history of the world have there been and are there such conditions for growth, education and training of the younger generation as have been created for young people among us by the Soviet government, by the Communist Party..." There are countless proofs of the fact that the basic principles of Bolshevik education are refuted by the products of this education.* The Komsomolskaja Pravda, number 83, 1935 admits "that the criminal elements in schools developed more actively than the Komsomols and the Pioneers, and therefore drew a large number of students into their sphere of influence", and Pravda of February 19, 1935 reports that the following punishments are administered to combat hoodlumism among children of from 8 to 12 years: "The expulsion of the hoodlums from school, legal persecution of their parents, the formation of special divisions of militia to combat youthful criminals, and so forth." (78) This picture is

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78. Richthofen, Bolshevik Science and Culture Policy, page 75.

rounded off by the introduction on April 7, 1935 of the death penalty for children beginning at the age of 12 for those of them who can be shown to have committed theft, banditry, murder or to have contemplated murder, and by the purges which began in the autumn of 1937 against the members of the Komsomol, especially in the Ukraine.

/130/ In the Village

181 During the years in which Shevchenko stands watch in the searing heat of the Kirghiz Steppes, his friend Kostomariv formulates for the first time the contrasts between Ukrainian and Russian ethnic groups. According to this, a tendency toward spirituality prevails in the social and

* [For a discussion of Bolshevik educational theory and methods, cf. pp 133-135, category ML-Analyst]